

the church, one elder and one deacon, nearly all of whom lived in the town $3\frac{1}{2}$ miles from the church.

The commission found that the church felt unable to keep up the burden of paying a pastor's traveling expenses to say nothing of his salary.

The commission also found that none of the members were so situated that they could conveniently entertain a pastor or supply when he came to preach.

The commission further found that there were three churches in the town, each one taking one Sunday, thus leaving one Sunday in the month without preaching by any denomination.

The commission found that the people of the community, members and others wanted the Presbyterian church to take up some work in their town.

The commission agreed upon the following recommendations:

(1) That in the future the services for this church be held in the town instead of in the old building out in the country, the name and organization remaining the same.

(2) That we arrange to give them preaching each month on the Sunday which was then vacant.

(3) That the one who supplied the pulpit be expected to stay at the hotel at the rate of \$1.25 per day, his expenses to be paid by the Home Mission Committee, and that an offering for the cause of Home Missions be taken up at the church on each visit.

(4) That the Presbyterian Evangelist be requested to fill the pulpit and do the necessary pastoral work until after the fall meeting of Presbytery, after which time the Presbytery should make such arrangements as it should think best.

(5) That during the next summer, at such time as suited the church best, our evangelist and Rev. J. E. Hemphill be requested to hold an evangelistic service.

These recommendations were carried by the unanimous vote of the commission.

But the evangelist protested against the part which had been assigned him for the reason that he thought it would be a waste of his time, which was so much needed in other places. I wish to say, too, parenthetically, that our evangelist which we had then is a warm personal friend of mine. I consider him one of the best Presbyterian evangelists that I have ever seen. Any Presbytery will be fortunate to have him.

Again our chairman of Presbyterian Home Missions took sides with the evangelist in saying that he did not consider it a wise use of the evangelist's time. I will say, too, that I consider our chairman of Home Missions the best one for that position that I have ever seen and I consider him the best all around pastor in the Southern Assembly.

The matter came before the Presbytery at its spring meeting. The chairman of the commission read their report and gave their reasons.

The evangelist made a speech of protest. One of the leading business men from Atlanta took sides with the evangelist and argued that no business corporation would act in such a way as the commission had suggested. He said they would not require a man to produce results and then make him work where he said there were no results to be gotten. About the strongest man in our Presbytery in Theological Ecclesiastical matters made the motion that the recommendation be stricken out. The moderator ruled that motion out of order.

When it came to a vote the Presbytery sustained the commission on every point.

Since then, two years have passed. The church has not yet had a regular pastor. It has been kept open by means of supplies and the evangelist. But what are the results?

(1) The first summer after the visit by the commission the evangelistic service was held and five united with the church on profession of their faith and I think one by letter, raising the membership from 13 to 18 or 19.

(2) The following winter a fine young man from this church with good red blood in his veins came before the Presbytery of Atlanta to be received under its care as a candidate for the ministry. He is now at Davidson College.

(3) At the last meeting of Presbytery this church sent up an offering for Foreign Missions, the first one in many years.

(4) One month ago a Sunday-school was organized in the old country church $3\frac{1}{2}$ miles out in the country with 84 members. The character of this community has changed again in the last year. The white people have returned to their farms. The old church is again needed.

(5) A business man of another denomination who lives in the above mentioned town, told one of our ministers recently that the Presbyterian church has the largest congregation at its preaching service of any church in town.

(6) The first of June this church will be under the care of a regular pastor, the first time in many years. He will preach in the morning in the town and in the afternoon at the country church, thus making two appointments instead of one.

Five additions on profession of faith, one young man for the ministry, a new Sunday-school of 84 members, good congregations, Foreign Missionary offering, two preaching appointments instead of one. Do not these facts go to show that the results are worthy of all that was done to save the church?

Covington, Ga.

A LETTER FROM THE PACIFIC COAST.

(This letter was not written for publication, so we withhold the writer's name.—Editor.)

My subscription expires this month, and I enclose money order for two dollars renewal to June, 1918. I enjoy the paper very much. It gives me news of the dear old Church of the South, though most of the names are new to me, as I have been away a number of years. I especially approve the sane and just manner in which you treat the question of union with the Northern Church.

On this point I must say that I truly hope the Southern Church will be firm on this question, for the following reasons, among others:

1. It would simply mean the utter absorption into the Northern Church, without any hope of having any reasonable influence in affairs.

2. The Northern Church knows that there are many ministers, especially in New York and on this coast, who are utterly heterodox, proclaim it in their pulpits and teach it in the seminaries, and yet let those men continue ministers in full and regular standing, therefore uttering their false notes as accredited officials of the Church.

3. The Northern Church is almost hopelessly committed to politics, turning the pulpits and Presbyteries into forums of discussions along that, economical, social and other such lines, the gospel of salvation through the atoning blood of the incarnate Son of God utterly neglected with comparatively few exceptions.

My native State is South Carolina, but I have

been here by force of circumstances which I cannot control, or I would be back in the South as quickly as I could get there. Dr. John L. Girardeau was the pastor of myself, George A. Trenholm, J. E. Fogartie, T. B. Trenholm and other such young men. I write you the above because there is constant agitating of the matter of organic union.

MY CHURCH AND I.

My church is the place where the word of God is preached, the power of God is felt, the Spirit of God is manifested, the love of God is revealed, and the unity of God is perceived.

There I am to meet my Saviour, to meditate on his redemption, to listen to his commands, to bow in reverence before him, to pray for his guidance, to sing his praise, to ask his help, and to sit quietly in his house.

It is the home of my soul, the altar of my devotion, the hearth of my faith, the center of my affection, and the foretaste of heaven.

I have united with it in solemn covenant, pledging myself to attend its services, to pray for its members, to give to its support, to obey its laws, to protect its name, to reverence its building, to honor its officers and to maintain its permanence.

It claims the first place in my heart, the highest place in my mind, the principal place in my activities, and its unity, peace and progress concern my life in this world and that which is to come.

I owe it my zeal, my endeavor, my sympathy, my devotion, my benevolence, my sacrifice, and my prayers. When I neglect its service I injure its good name. I lessen its power, I discourage its members, and I chill my own soul.

I have solemnly promised, in the sight of God and men, to advance its interests by my faithful attendance, by reading the Holy Bible, by never neglecting its ordinances, by contributing to its support, by meeting with my fellow-members, by watching over their welfare, and by joining with them in prayer and praise and service, and that promise I this day renew, before God, my Father, Christ, my Redeemer, and the Holy Spirit, my Sanctifier.—Central Presbyterian Weekly.

NOW IT WAS THE SABBATH DAY.

Mr. Speeds will clean his auto,
Mr. Spurr will groom his horse,
Mr. Gadds will go to Coney,
With the little Gadds, of course.
Mr. Flite will put carbolie
On his homing pigeon's perch,
Mr. Weeds will mow his bluegrass,
Mr. Jones will go to church.

Mr. Cleet will drive a golf ball,
Mr. Tiller steer his boat,
Mr. Popper on his cycle,
Round and round the State will mote.
Mr. Swatt will watch a ball game,
Mr. Stake and son will search
Through the bosky wood for mushrooms,
Mr. Wilks will go to church.

Do you ask me what's the matter?
Do you wonder what is wrong?
When the nation turns from worship,
Sermon, prayer and sacred song?
Why do people rush for pleasure,
Leave religion in the lurch?
Why prefer a padded auto
To the cushioned pew in church?

Reader, well I know the answer,
But if I should speak aloud,
What I think is the real reason,
It would queer me with the crowd.
You'll be popular, dear reader,
When you wield the critic's birch,
You'll be safely in the fashion
If you blame things on the church.

—From the Newark News.